

Truths Triumph;

O R

The Day of the Lord broken forth, to the Discovery of Deceit, and Deceivableness, though never so secretly Acted in the Dark; Or, something added in Reply to FRA. HOLCRAFT his six sheets of Paper, wherein his spirit is unmask'd, and his bitterness and unchristian-like expressions laid before him, (and others) that if possible, he may be sensible of his folly, and Repent of all his hard Speeches and blasphemies against God, his Truth and People.

By a Sufferer for the Truth, and Servant of Jesus Christ,
John Crooke.

A Righteous Man hateth Lying, but a wicked Man is loathsome and cometh to shame, Every prudent Man dealeth with knowledge, but a Fool layeth open his folly, Prov. 13. 5, & 16 ver.

L O N D O N,

Printed the 12th. Month of the Year, 1664.

THE UNIVERSITY OF CHICAGO

The City of New York
County of New York
In Supreme Court,
Southern District of New York.
At the office of the Clerk of the Court,
this 1st day of January, 1908.

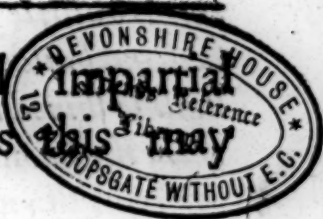
Present:
The Honorable Charles E. Smith,
Judge of the Court.

Before me, the undersigned authority,
on this day personally appeared _____
known to me to be the person whose name is subscribed
to the foregoing instrument, acknowledged to me that he executed the same
for the purposes and consideration therein expressed.

Given under my hand and seal of office at New York City,
New York, this 1st day of January, 1908.

Clerk of the Court.

To the Simple-hearted
Readers, into whose hands
come.



FRIENDS,

HAVING received from Francis Holcraft (a man whose spirit hath been before so hidden that very many have esteemed of him as a Minister of Christ) some Papers stuffed and filled with invectives, slanders, and false accusations, which (out of the bitterness of his spirit) he hath given forth against an Innocent people (in scorn) called Quakers; there hath been a necessity not onely of defending the said people, and the truth of their Doctrine and principles, but also of laying open the deceit, blasphemies and erronious Doctrine of the said F. H. th it thereby the Simple-hearted may see, and escape the danger, they are like to fall into, by following such a leader; I say for the sake of the Simple-hearted, who are truly sensible of a want of the Lord (whose presence alone satisfies the Soul) is this chiefly published, for, as for such as know the truth (which brings peace and satisfaction unto them which can not be taken away)

To the Reader.

this is of little service, for they (being firmly grounded and builded upon Christ, the Rock, whose light hath so shined into their hearts, that it hath given them the knowledge of the glory of God in the face of Jesus Christ) cannot be deceived, although by such assaulted, who (like Sathan) are transformed into Angels of light, but that all who are unstable and hurried about with unwholsome Doctrine, may (if possible, be gained to the truth,) is it desired that (laying aside all prejudice which blindeth the eye) this ensuing discourse may be seriously weighed and considered, and then let the just and equal principle (which causeth breathings, and thirstings after God judge of the matter; Prove all things (according to the Scripture, 1 Thes. 5. 21.) and hold fast that which is good; And in whosoever the deceit is found, let such be shunned, and their Doctrine disowned; as for controversies they are not at all delightful unto any of us, but where we find the spirit of error predominate in any, (though never so high in esteem) we are bound in conscience to discover the same, in as much as the Lord (in mercy) hath discovered it unto us, and in so doing we are clear of the blood of all men, and shall therefore be approved in the sight of God, unto whom alone be honour, and Glory for ever.

Farewell.

TRVTHS TRIUMPH;

OR,

The Day of the Lord broken forth, &c.

F^{Rancis Holcraft}; I have seen some papers (written some months since, and subscribed with thy name) which I have perused with what understanding the Lord hath given me concerning his will, and mind in spiritual matters, (according unto the Scriptures of Truth) unto which I desire to bring both Doctrines and Practices; as well as persons and spirits to be measured, and tryed in the true Light; and when I have done so, not to be hasty in judgment; And therefore, I have waited in the Council of the Lord, that my Return might be as *Apples of Gold set in Pictures of Silver*; not reflecting, but convincing as words of Wisdom spoken in season; knowing assuredly, *that the wrath of man works not the Righteousness of God*; neither is it becoming a Christian spirit, to render evil for evil, but rather to *overcome evil with Good*: In which practice I desire to be found, both at this, and at all other times. And therefore, I wish I may speak as in the cool of the day, that my words may be rightly understood, and hit that mark which the true Marksmen of *Israel* aime at; which is never to hurt the least Good, but alwayes to wound the evil, and to slay what God hath appointed for the slaughter: And let that be slain both in thee, and me, and in all that mentions the name of the pure and Holy One of *Israel*. Wee have seen by late and sad experience, (as well as by what is recorded for our learning in the Scriptures of Truth) what hath been the effect and consequence of too hot, and self-willed zeal, which hath slain many, but never cured one. And surely, we may say, its complexion rather resembles *Cain* then *Abel*; and is not of the nature of that fire which came down from Heaven, that sat upon each of them, who were met together with one accord in one place, and then spake with [*Other Tongues*]

as the spirit gave them utterance; not with those Tongues as once they did while they were too much their own (or at least in that) when they would have had fire come down from Heaven to consume him that cast out Devils in Christs name, but followed not with them; and they had a Scripture example (as they thought at least) for this their request, (*viz.*) *even as Elias did*: but Christ who knew them, and their spirits, better then they did themselves, (notwithstanding their Scripture proof and example) turned, and rebuked them, and said, *Yee know not what manner of Spirit yee are of.* From hence I desire from my Soul, that all who name the name of *Jesus*, may know from whence they speak; I mean from what spirit every word proceeds, especially in things that concern their own and others eternal good; seeing it is written, *No man can say that Christ is the Lord, but by the holy Spirit.* And they that thus know of what spirit they are, and from what Root every thing springs, will easily know that zeal that is according to this knowledge, which alwayes seeks to save the Soul, but never to defame, or destroy the person: And such a one can say, *Now speaks the Lord, and not I; and again, now speak I, and not the Lord.* With this clear distinct knowledge of what Spirit they are, and from what spirit they speak; and not to affix the name of Christ to Actions and words done, and spoken in their own names, which is an evil no less hainous then frequent among professors in this day; neither is it the least cause (among many) why the Lord is so slow in the openings of his love, and commitments of himself unto those that profess him in these our dayes; (as it is recorded *John 2. 24, 25.*) *But Jesus did not commit himself unto them, because he knew all men; and needed not that any should testify of man, for he knew what was in man.* O that man were more ceased from, both within, and without, then soon would the Lord alone be exalted in that day; and all his people see light in his Light, who is over all, God blessed for evermore.

As to thy Paper, there is nothing of Argument in it, but what hath been answered again, and again; (as by the controversies extant, thou mayest see) for what sort of people is there (either of professors, or profane) that have not had something to flinge at the *Quakers*? and we have borne all with patience; seeking the good of all, so that thy stones are cast too late. And yet (among
all

all the heaps of dirt that have been prepared to throw at us) I have not seen a greater dunghil of iuectives lye at any mans door then is contained in this book of thine, but in the Dominion of the life of God, and light of Jesus, do I trample it under my feet, as so many pages of unflavoury salt; and yet that in Thee, which under all this, in any measure breaths after God, and keeps thee from running with the current of the times, and makes thee willing to bear a Testimony against the extreams thereof, in the least measure of uprightness of heart, I own, and dearly love; and, for its sake, can overlook much Darknes, and Blacknes contrasted by lying so long *among the pots*. Yet a bitter cup thou must drink, before thou art purged from thy Lees of wrath and bitterness. but I believe, that as by the long suffering of God, Salvation comes to the Repenting Soul at last, so must Redemption and Deliverance, (through patience and forgiveness) come unto many, that are yet in Captivity. For Disputing in the self will, and fleshly wisdom, will not do Gods work in this matter; because those that have been most exercised herein, are become so lean in soul, that none are so greedy as they to eat up, and devour the fat and thrifty (that feed in Christs pastures) like the lean kine in *Pharaohs* dream, as experience shews, by all the Persecutors of several sorts: And therefore the preaching of the Cross, which crucifies to the wisdom of words, (in which the Disputer of this world hath his life) is foolishness to them that perish; but unto them that are saved (from those things) it is the wisdom of God, and the power of God; and such can answer the Apostles Query, (viz.) *where is the Wise, and Scribe, and Disputer of this world?* for they know right well, that he is in a lost and perishing condition, themselves having been there before Redemption; and every Victory and Confutation obtained by the wit and wisdom of this world, turns to no better account in the end, than Victories obtained outwardly by the Sword; which ordinarily extends no farther then the interest and advantage of the Conquerours; how broad soever they seem to make their *Philacteris*, yet such Garments commonly keep none warm but themselves; for such as *men sow, such shall they reap*; and all those who at this day are *sowing to the flesh, shall certainly of the flesh reap corruption*. And though such have had experiences in times past, or taste of the new wine;

yet it being put in the old bottle, is in danger to be lost at last; as in this suffering day is manifest among Professors, *who make shipwreck of Faith & a good conscience*, by subordinating their understandings and knowledge to the wills and traditions of men.

Now follows a taste of thy own book, onely to make thee sensible of the bitterness of thy spirit; for (the Lord is my witness) it is the salvation of thy soul that I seek more than the Confutation of thy book; and therefore at present I have chosen mildness, as that which I find the Lord inclining my heart unto, out of a secret love unto thy eternal welfare. And first, I shall set down thy own words, scattered up and down through thy Book, and then Judge, in the true Light, whether they be not railing, and hard speeches, which at the beginning thou professest to avoid, and to follow the example of *Michael the Archangel*, and to leave all unto the coming of Christ, directing thy words unto all that fear God, of any perswasion, &c. expressing thy grief and pitty for their Divisions, and peircing one another with sorrows, through their remaining ignorance of truth, and one of another. These, as honey, are in thy mouth, while what follows is as the poyson of Asps under thy Tongue; (*viz.*) *Those locusts, &c.*

Page 6. 10. 14. who are the very Brothers, in this respect, of the Monks & 15. 38, &c. Friars, Scorpions, &c. Antichrists, and Thieves, and Robbers, and the Whores factors, and Jesuits priests, and Wolves in sheeps cloathing, Sorcerers, Mutterers, Wizards, having a familiar spirit, Antichristian blasphemers, &c.

By these (as in a Glass, when thou lookst therein) thou mayst see thy Image, and so I leave them, as Characters of that remaining ignorance which is in thee, (according to thy own words;) and these Railings and Revilings are no more likely to convince gainlayers, and to bring them over unto that which thou callest truth, than the scourgings, Imprisonings, and Banishings of the present day, is like to gain those whom they so use, unto their worship, and convince them that it is true; for both proceedings spring from the same Root.

The next thing I shall instance in, is, thy charges' against the Quakers, as to their Judgment, and that is two fold, (*viz.*) *what they deny, and what they affirm*, which is the principal subject of thy whole book, except thy Revilings and Railings, and thy chief-

cheifest proof seemes to be a secret impulse upon thy own spirit, (as thou sayest) *After a sharp conflict in thy spirit, page 4.* But why must that impulse (admitting it true) confirme thy present practice to be true, and the *Quakers* false, any more then Gods appearance to *Solomon* in *Gibbeon* when he sacrificed, and burnt Incense in the high places, *1 Kings 3.3.* compared with *verse 5.* confirmed *Solomon* that he was right already, and needed not build God any other house: Besides, (seeing thou speakest of two Scriptures being brought to thy Remembrance) why may not that be done by Satan to make thee presume, as well as he brings Scriptures oft-times to a soul in trouble to make it despair: The things which thou chargest us to deny, are as followeth, (*viz.*) *The true Christ; Page 11.* thy proof for that is *Naylor*, who hath been dead divers years; and in his life time lamented that miscarriage at *Bristol* with tears, neither was half that true which was reported of him; but upon his repentance for that miscarriage he found favour with the Lord, and died in the faith.

I shall reckon up through thy Book the most material things which thou chargest us to deny, and return an answer in short unto them altogether, reserving a more particular answer untill this be digested, or thy proofes produced, to make thy charges good, for till then, they are but slanders; Thou sayest, *the Quakers deny Page 15.* the being of that flesh which Christ took part of, that he and his children might therein be alike. Answer, which is false, for we own the union with Christ therein, according to *Ephes. 5. 30.* Thou sayest, *the Doctrines and Principles of the Quakers agrees with the Doctrine of the Jewes and Turkes.* This is false, the *Jewes* look for Christ yet to come, (and in that they are liker thee then the *Quakers*;) we believe Christ to be already come in the flesh, which the *Jewes* deny; the *Turkes* preferre *Mahomet* before Christ; and their *Alcharon* before the Scriptures; but the *Quakers* own the Scriptures, and believe in Christ, and deny both *Mahomet* and his *Alcharon*: And if in any thing We are like the *Turkes*, it is in this, That we do to all men, as we would have them do to us; and in this (it's reported) the *Turkes* exceeds those called Christians: Thou suggests as if the *Quakers* made Christs Birth and death but a figure; which is false; for we believe both to be real, and yet except we die with him, and be born again of him, and follow his steps (as
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he hath left us an example) we cannot be saved; which neither *Turk* nor *Jew* (as such) can do. Thou say'st, *We deny the man Christ, his Flesh, and Body in which he died, and is at Gods right hand, &c.* Answer, this is false, if thou intends them in a Scripture sence, and we say in that he died, he died unto sin once, but in that he liveth, he liveth unto God; and that Glorious Body which now he hath is not liable to be pierced, or bleed, and die

again; *Rom. 6. 9, 10.* Neither do we agree with the *Page 16.* *Pe- lagians, Arminians, &c.* or any others who deny and scorn the Ordinances of Christ, and the publick reading of the Scriptures, (as thou speakest) but if thou hast any carnal conception, or private interpretation of the Scripture that we deny, (according to *2 Pet. 1. 20.*) and for thy accounting us among the *Religians*, and other sects (as thou calls them, &c.) this language one would think did better become the Pulpit-men of the times (that think it Religion enough to cry out against Heresie) then such a one as thy self, who, in thy Book promiseth so much love to men of several persuasions, except thou wilt be an *Independant* thy self only, and have all others depend upon thy judgement; and for the Ordinances of Christ we own them; only we would have thee, and those thou callest Churches of several persuasions agree amongst your selves; which be they? and how many are Temporal, and how many are to continue, there being great differences amongst those thou calls Churches about them, and when

page 17. 18.
19. 20.

this is done, tell me how much of the Scripture is to be thy rule, and Touchstone, and whose meaning thou wilt follow, and stick too, as Orthodox; untill this be done thou may well forbear to charge the *Quakers* (as thou dost) and the like we say concerning thy taxing us with *Blaspheming the Tabernacle of God, Temple, Government, Form, and fashion of his House, &c.* all which (being a charge without proof,) amounts but to a Slander; & might well have been forborn untill you had agreed amongst your selves, which Government and form should stand, seeing your Houses or Churches are of so many fashions, that they cannot be all according to the pattern upon the Mount, and thy charge in this respect against the *Quakers* is but like that of the *Jewes* against Christ, for breaking the Sabbath, &c. and I shall say to thee, as Christ said to them, (*viz.*) *If thou hadst*

*Mat. 11. to ver. badst known what this meaneth (I will have mercy and 7. Ioh. 5. 9, 10. not Sacrifice.) thou would not have condemned the 11. Ioh. 9. 16. guiltless; thou chargest the Quakers with speaking against Gods Sovereignty in the Election of the persons of his Sheep before the foundation of the World; for which thou assignes no proof, which renders it suspicious and false (as stated by thee) like the rest; yet we say, God is no respecter of persons, (as it is written Aēs 10. 34. Rom. 2. 11.) neither can he do unjustly, for his wayes are equal, Ezek. 18. 29. And they that deny the equality and justice in God, are those that deny Gods Sovereignty, and run into this threefold absurdity (viz.) they make man a stock or dead thing, Religion a mock, or fable, and God a tyrant, or unrighteous, all which we are careful to avoid, and yet we acknowledge Election in the Scripture sense, both as to seed and person, knowing the foundation of God is unchangeable, which is his own love manifest in Christ, and confirmed to his sheep by this seal, The Lord knoweth them that are his, and in his light they see light, and have the knowledge of these things given them in it freely. This may serve at present, as an Answer to thy charges concerning those things, (which thou sayest we deny) which if thou truly desire satisfaction in, thou may read more at large, in the Book called *Truths Principles*, which I perceive thou hast seen; and if thou hast any thing to except against it, do it in meekness, and in the fear of the Lord, and thou mayest receive an Answer. Thus much concerning what thou sayest the Quakers deny.* Page 26. 17.

The next thing is what thou chargest them to affirm, as error; and the first is, that the Quakers cry up the sufficiency of the light, (that is in natural men) to save them, if followed, and attended. Answer, this is the great stumbling stone at this day, and why is not the light sufficient to save in one man, as well as in another? can the vessel in web it is, add too, or take from its own sufficiency? or doth degree deny nature, seeing its the same light, which be that doth evil bateth; And, which be that doth truth loveth and cometh too: John 3. 20, 21. and is called, the Light of life, John 1. 4. compared John 8. 12. and is said, to be the condemnation of all that rebell against it, but an Inheritance to those that are subject to it; and therefore such are called, the Children of Light: But if thou believe not the Scriptures, nor me, believe thy self; who

sayest in the 42. page of thy Book, concerning the Light in all men; saying, *They are indued (or induing them) with the light of the Living*: saying further, *Happy they who herein in Christs Light see Light, and know and believe the worth of it.* These be thy words, which must needs inerr the Light to be sufficient to save, if followed and attended, else thou wilt make them happy who follow that which is insufficient to make them so; Happyness and Salvation signifying the same thing in the Scripture sense; but we know whence he is, and what can he do, his Father and Mother being with us, &c. was the great stumbling block of the *Jewes*, as it is at this day; how be it, they knew not whence he was, nor whether he went, the like reason thou renderest (*viz*) *Because this light is in natural men, therefore it is not sufficient*, as if that cannot be a treasure, which is in an earthen vessel; nor that be true grace, which is in that man, where the motions of sin are.

Page 35. 36. The second thing thou chargest us to affirm, is a *sinless perfection*.

Ans. What perfection dost thou hold, a sinfull perfection? how does thy passion serve, only to make a grave for thy reason? for having talked before of that *spiritual vengeance*, which thou saist is *upon our mindes, &c. while we glory in the light, and sinless perfection, &c.* All which manifest thy darkness, and malice, and mayest read thy portion, *Prov. 14. 16.* but perfection we own and believe, and that in Christ, not of our selves; yet, *who abideth in him, fineth not*: And this is that sinless perfection which we believe attainable, even *that Gods will may be done in Earth, as it is done in Heaven*, witnessed only by the Children that can call God Father; and walk as becometh Saints; but those who hold the truth in unrighteousness, and make Christ as a Pack-horse to carry their burdens, while they make their Belly their God, and sleeping the sleep of Death; these we deny, and wonder not that they are such strangers to this sinless perfection, but disdain it (as thou dost) contenting their selves with saying, *We have left undone those things we ought to have done; Lord have mercy upon us, &c.*

Page 37. The third thing thou chargest us with affirming, is, *That there is no Christ, but the Christ in ours, and others flesh.*

Ans. This is false, and because thou canst not prove it, thou instanceth in *Naylor*, to which I have spoken before, but I have this.

this further to say in this thing, that we own Christ come in the Flesh, though thou falsely accuseth us to the contrary, and that not only in our and others flesh, but in his own flesh; else could not the Children live, for they eat his Flesh, and without it they can have no life in them; and therefore we know we are of God, being made witnesses that *Jesus Christ* is come in the Flesh; and this not only by a letter, or writing without us, but by the spirit of Wisdom and Revelation in us; and if ever thou comes to know the same in spirit and truth, this spirit of Christ the true Light, must shew it unto thee; but before that be done, thou must come into the furnace to have thy malice and ranker, with every root of Bitterness purged away, for that one offering that perfects for ever is witnessed in, and by those that are sanctified, figured out in the time of the Law, by offering in a clean Vessel. And thus I have in short spoken to those things which thou sayest we affirm; now remains thy confusions, blasphemies, and contradictions throughout thy Book, which for brevity sake, I shall only set down some instances for the rest, that so thou may see that he that begins with railing and reviling, must needs end in darkness and confusion:

Page 5. Thou writest to those among us whom thou calls *precious Saints, and sons of Zion*, thou at present bewitched, and beguiled by the old Serpent, as was Eve: which is confusion, for the Apostles say of themselves, while bewitched and beguiled as Eve, that they were Children of Wrath even as others; (mark that) *even as others*; then not at that time *precious Saints*, nor *sons of Zion*. Then thou spendest many words to represent *the convictions of conscience in the Quakers*, to be those *stings of the Locusts and Scorpions* spoken of, in Revelations 9th. which convictions thou sayest, *hath made men leave their sins, as cheating, uncleanness, vain fashions of the world, ranting principles, &c.* All which convictions and forsaking those and other sins, thou calls *the work of Antichrists spirit*; and of the *Locusts, &c.* contrary to the Scripture, which saith the convictions of sin in the men of the world, are by the spirit, even in such as believe not in Christ, Ezek. 18. 27. *Acts* 26. 18. *John* 16. *Acts* 2. 35. where it's said, *They were pricked in their hearts*: compared with *Acts* 7. 54. and *Acts* 5. 33. where this phrase is used, *They were cut to the heart*; and these were wicked men, and after this

this continued so; and yet these strokes, prickings, and cuttings came from the Spirit of God, and not from the Devils: And Locusts, (which manifests thy false Doctrine and Blasphemy) for this is near the Sin unto Death, to call the Convictions of the Spirit of God (by which men are turned from the evil of their wayes) the work of Sathan; and thy confusion appears, in saying those precious Saints, &c. were bewitched, and stung with those Scorpions, Revel. 9. when as at the 4th verse (which thou hast left out) it's said, it was commanded them, *that they should not hurt any green thing, but only those men which have not the Seal of God in their foreheads*, which seal of God at the 26 Page of thy book, thou seem'st to call Gods election of the persons of his sheep, and so could not be stung, in the Scripture sence, in that place: Besides, at the 20th Verse, it's said, *the rest of the men which were not killed by these Plagues, repented not, but worshipped Devils, and Idols of gold and silver, neither repented of their murders and thefts, &c.* verse 21. which makes it manifest, that those which were stung were not precious Saints; as thou speakest, neither such as forsook their wickedness by their stinging, as thou confessest the Quakers have done outwardly; And therefore they were not Quakers.

Pag. 12. Thou sayest, *thou hast written these things for the sake of the Elect amongst us, who cannot sin unto death; and to those who are born of God &c.* and yet at page the 6. tell'st us, *they are stung with Scorpions, and are at present bewitched, and under the dreadful Judgments of God: what confusion is this? Elect, and yet deceived; born of God, and yet bewitched; precious sons of Zion, and stung with those Scorpions that had only power to hurt those men who have not the Seal of God in their foreheads; is this pronouncing Shibboleth aright? or art thou an Ephraimite?*

Pag. 25. 26. Thou speakest of the *Broad wayes to hell*, when as its written, Mat. 7. 13. *Broad is the way*, (not wayes) which discovers thy ignorance of the two spirits, that are contrary one to the other, after whom all men walk; the good spirit leading to Life, the evil spirit to Destruction. Then thou calls to us, *to look about us*, and yet tells us, *the Light in us is not sufficient, though followed and obeyed.* Thou speaks again, (as before) of
many

many precious sons and daughters of God that are corrupted in mind, and in practice perverted, and from their iniquity not purged, &c. if these be Saints, who are Sinners? what in unbelief, and yet children of God? how then saith the Scripture, *Ye are all the children of God by faith in Christ Jesus.* Galat. 3. 26.

Pag 36. Thou sayest, that which we have obtained (speaking of thy self) of Christ formed in us, the Hope of Glory, is that which makes us own the man Christ Jesus in the heavens, or foundation stone in Zion, on whom we have believed.

Ans^r. Thou keepest not to the form of sound words, having many phrases through thy book not used in Scripture, as *Incar-nation*, and *Anchored on Christs flesh*, &c. contrary to the Apostles exhortation, to hold fast the form of sound words; * saying, *if any man teach otherwise, and consent not to what some words, even the words of our Lord Jesus Christ,* * 2 Tim. 1. 13. *he is proud, knowing nothing, &c.* And it's not said 1 Tim. 6. 3, 4. in Scripture, that which we have obtained of Christ formed in us, as thou sayest; Gal. 4. 19. *but Christ formed in us*; for Christ is not divided, neither is a piece of Christ said to be formed in us; but Christ, as it's written, &c. And formed implies a perfect thing, not a piece, neither is it said, that which we have obtained of Christ, formed in us, is the hope of Glory. But Christ in the Saints is called *the hope of Glory*. Again, thou sayest, *it makes ye own the man Christ; which hath feet and hands* (as thou speakest in thy book) *in heaven, as your foundation stone in Zion*; (what confusion is this?) for thou callest Zion the sons and daughters of God; and is the man Christ which hath hands and feet in heaven, and also in men and women on earth? This is like the Doctrine of Transubstantiation, (*viz.*) *that the real, fleshy body, with hands and feet, is in many places at once*; as thou sayest, *in the heavens, and in Zion*, which is men and women upon earth. And again, this Doctrine is contrary to the Apostles, Col. 1. 27. 28, 29. by which it is manifest, that that Christ, and not another, which is said to be in the Saints; is both the hope of their Glory, and him whom the Apostles preached for salvation unto others; that in this Christ Jesus they might present every man perfect; And at the 29th verse, the Apostle calls the working in him, his working; and did not preach one Christ with hands and feet in the heavens, to save them,

them, as their foundation, and another Christ formed in them, to be their hope of glory. But *one Faith, one Baptisme, and one Lord Jesus Christ.*

Page 39. Thou sayest the Comforter convinceth of Righteousnesse, because Christ, God manifest in the flesh is gone to the Father; upon which depends our righteousness, &c.

Ans^r. Doth our Righteousness depend upon its going from us? why saith the Scripture then, *I bring neer my Righteousness*, *Esay 46. 13.* * But thou sayest it depends upon its going away. And, as to those words of Christ, *Iohn. 16. 9, 10.* unto which thou refers for proof; it is manifest, by what is spoken in the verses before, that Christ had been strengthening his Disciples, both against the hard usage they were like to meet withall from the world; and also against his Death and
 Page 39. fleshly departure, (the which they were so far from believing a necessity of, that the very hearing of it troubled them at the heart,) and that because of the advantage that would come both to themselves, and unto the world; to themselves, it was expedient that Christ should go away, because otherwise the Comforter would not come unto them. And as to the world, (by whom they were like to suffer) when the Spirit is come, it will convince or reprove the world of sin in general, and of unbelief in particular, as the cause why their sin remains, (*viz.*) because they believe not on Christ, that only was able to take it away. And the same spirit shall convince the world of Righteousness, that the world might not only be convinced of sin, but live and walk in Righteousness; and not only so, but of the Righteousness of Christ, (*viz.*) That he was a man approved of God both in word and deed; because he went to the Father, and the Disciples see him no more in that appearance; for he had said before, *Joh. 14. 19.* *To them yet a little while, and the world seeth me no more, but ye see me;* And here he saith to them, *And ye see me no more;* intimating, that that fleshly appearance which the world saw, the Saints should see no more. And yet he saith, *because I live,* (not because I dye, and go away) *ye shall live also.* And at that day (when ye live by my life) *ye shall know that I am in my Father, and you in me, and I in you;* verse the 20. And the same spirit convinceth the world of Judgment, in that Christ doth not only Judge the world

world for their sin, and want of Righteousness, but because the Prince of this world is judged; And this is Judgement indeed, to strike at the root; but what is all this to prove that the Saints righteousness depends upon that which is gone away, and they see no more? * (the which, while with them, is called a Vail, and is said not to profit them;) be- * Heb 10. 26.
sides, thy Assertion is contrary to the Scripture, John 6. 62.

1 John 5. 20. which saith, *the Son of God is come, (not gone) and hath given us an understanding, to know him that is true; and we are in him, &c.* And again, 1 John 5. 11, 12. *he which hath the Son, hath life, and he which hath not the Son, (but makes his righteousness to depend upon that which is gone, and to be seen no more) hath not life.* But I say to thee, as Christ said to his Disciples on the like occasion; Job. 16. 12. *viz. Thou canst not bear these things now; but must yet be redeemed through that judgment wch thou scoffest at in the Quakers, or dye a stranger in Israel; for thou art yet too wise, and prudent, and therefore these things are hid from thy eyes, but revealed to Babes, blessed be the Lord for ever.*

Page 41. 42, 43. Thou sayest, *the Quakers preach up a light in all natural men; and this Light, thou sayest, is in a greater measure in the Devils and Damned in hell, who go beyond the Quakers; and yet in the same Page confesseth, that Iesus, the Word, which was in the beginning, is the true Light, which lighteth every man that cometh into the world, enduing them with the light of the living; and sayest farther, happy they, who herein, in Christs light, see light, and know the worth of it; these be thy words.*

Answer. Which being put together, speaks forth this Blasphemy and Confusion; (*viz.*) that the light of the living is in the Devils and Damned in hell, in a greater measure than in the Quakers, or all natural men. Secondly, The Light of the living; which makes those happy who in it see light, &c. this light also thou sayest is in the Devils, and Damned in hell, and that in a greater measure than either in the Quakers, or natural men, as aforesaid. Thirdly, Thou confesseth Iesus to be this very light, that lighteth all natural men, and yet sayest it is in a greater measure in the Devils and Damned in hell, as aforesaid, my very soul could weep over thy Ignorance (if not wilfulness) in this matter; for this thy Blasphemy exceeds that of the Jews,

who said Christ was a *Samaritan*, and had a Devil ; but thou sayest (in effect) the Devil hath Christ, or Christ is in the Devil ; Oh horrible blasphemy ! Take heed *Francis*, of the sin unto death ; and thy confusion appears in that , thou thy self calls this light a talent, how then can the Devil and damned have it in them in hell ? seeing it was said, take it from the unprofitable servant , and cast him into utter darkness ; except men that were evil on earth are become profitable, having grace in Hell : Again, how can the Damned be said to have this Light of the Living, and yet be in utter darkness ? or can it be said, that wicked men have that given them again in Hell, which through disobedience was taken from them on Earth ? and how can the Devil (who is called darkness) be said to have the Light of the living in him ? and that in a greater measure then the Quakers, and all natural men ; besides the appearing of the Light of Christ is the appearing of the Grace of Christ, which is said to bring Salvation, and is this in the Devil ? or are they happy which follow and believe in that which is in the Devils ? seeing thou sayest happy they who follow it, &c.

Thou sayest, this Light of the World breaths into every man a living Soul, and thus lighteth he every man, &c.

Ans^w. It is said, God Created all things having life and soul ; if so, then thou seemest to make every thing to be lighted with this Light of Christ ; and when it's said the Candle of the wicked is put out, and they in darkness, have they then no soules ? And thou sayest again, he sometimes withdrawes from men (indued with living Soules, &c.) the Reason and understanding which he hath given them ; making this to be the light , putting no difference between the light of Christ, and the Soul, and the Reason, and understanding of a man, as if men could be happy by following their Souls, or those that have little or no reason or understanding, have little or no souls, what confusion is this ? for if the true Light of Christ be reason and understanding, it must be either clean and pure, or corrupt and defiled ; if pure and clean, is there any pure and clean thing in the Devil ? seeing he is called an unclean spirit ; if corrupt and defiled, then from Christ must proceed that which is corrupt and defiled ; which is blasphemy to affirm. Thou acknowledgeth that, that which gave *Nebuchadnezz-*

zar the knowledge and sense of his wickedness, and pride of his heart ; and also humbled him ; under the mighty hand of God (according to *Daniel* 4. 36.) was this Light of Christ ; which is in all natural men, which thou also calls *the returning of his reason and understanding to him, which made him to bless and praise the most High, and to honour him that liveth for ever ; by which, an excellent Majesty was added unto him, &c.* And yet thou would make all this to be in the Devils, and Damned in Hell, &c. for thou confessest this to be in all natural men, which wrought this change in *Nebuchadnezzar* : Canst thou refraine blushing at these things ? for I am even weary in resisting thy Confusions : for thou sayest further, *Thou ownest (according to the Scripture) that in man which accuseth and excuseth ; that nature in the Gentiles which inables them to do the things contained in the Law.* Answer, What, doth the same thing make the Gentiles obedient, and the Devil and Damned disobedient ? Can the same fountain send forth bitter water and sweet ? or is it because the more a man hath of it, the worse he is for it ? seeing thou sayest the Damned have a greater measure, and yet blaspheme ; and the Gentiles that have less obey thereby ; but what nature was this in the Gentiles ? was it that by which they were Children of Wrath, or that Divine nature the Apostle speaks of ? or is there a third ? seeing the carnal is not subject to the Law of God, neither indeed can be ? and doth not that which excuseth in the Gentiles, acquit them ? and doth not that which acquits or discharges them, justifie them ? and doth not that which justifies, save ? or is there one to justifie, and another to save ? and is this in the Devils and Damned in Hell ? thou sayest thou owns, *Rom. 1. 18, 19.* by which it is manifest, *That the wrath of God is revealed from Heaven against all ungodliness of men, because (mark that) as the Reason,) that which may be known of God, is manifest in them, for God hath shewed it unto them.* From whence it appears, that mens unfaithfulness unto what is shewed in them, is the cause of Gods wrath being powred out upon them : but what is this to prove thy Assertion ; (*viz.*) That, that which may be known of God is manifest in the Devil and Damned in Hell, and that in a greater measure then either in the *Quakers*, or in all natural men ; is not this wrestling the Scripture ? but as if thy Conscience condemned thee, for what thou hadst spoken. Thou sayest, *Thou judgest it unreasonable that thou shouldst be judged, as speaking against this Light which lighteth every man, &c.* And yet sayest it is in the Devils and Damned in Hell, (as aforesaid) yes, God, Angels, and men will judge thee, for saying this

Light is no better, nor greater (that is in Christ, or that every man is lighted withal) then what is in the Devil, &c. And how canst thou speak more against a thing, and to its disparagement? then to say, its no better then is in the Devil and damned in Hell; is not this a worse thing then to call him a *friend to Publicans and sinners*? for thou speakest as if he was a *Companion for Devils*; else how can the Devil have that in him which makes those happy which believe in it, and know the worth of it, and yet thou sayest, *thou denyest this Light to be the Light of Life*, though but just before thou called it, *the Light of the Living*; and those happy who herein in Christs Light see Light; what is it Christs light and not the lifes light? or, is Christ and the Life two things? seeing he saith of himself, *I am the Life*; and what difference is there between the lifes Light, and the Light of Life? as much as between *Pauls* Epistles, and the Epistles of *Paul*; and now let this light in thy Conscience speak, and it will tell thee thou art deservedly judged, but thou confessest to the light within, as the Devil did to Christ without, only for fear of its torment; because (I perceive) thou hast been stung by it; and tell me (if thou canst) where Christ calls himself the light of the Devil and damned in Hell, as he doth call himself the Light of the World; seeing thou sayest his light is in a greater measure in the Devil, then in the World, or all natural men; for though it be written, *He lighteth every man that cometh into the World*; yet it is no where said in the Record of Truth, that Christ lighteth the Devil and damned in Hell; (as thou most wickedly suggest) Thou sayest, *the Quakers blaspheme in calling this Light Christ, and in applying that to it which in Scripture is applied to Jesus the Son of God.* Answer, in page 41. thou callest Jesus the Son of God the Light of the World? and sayest, thou believest he is the true Light, that lighteth every man, &c. (mark) he is the true Light,) And in page 42. thou calls it Christs Light, and the light of the Living, and those happy that believe in it, and know it, &c. and doth not Happyness and Salvation signifie one, and the same? and is not all this applyed to Jesus the Son of God in the Scriptures, so that (like the unprofitable servant that hid his talent) *out of thy own mouth thou art judged*; but thou wouldest make all that thou hast spoken concerning the Light, only to shew what it is, what it can do, what it is not, and what it cannot do.

Page. 43. First, what it is, thou sayest, *it is the Light of Christ, as he being the true light, and the light of the Living, and those are happy that believe*

believe in it, &c. and thou also saith, *It is the Soul, Reason, understanding, Conscience, and that which may be known of God*; all this thou sayest the light is, as is shewed before.

Secondly, What the light can do, and that is no more then that can do which is in the Devil and damned in Hell; and yet thou sayest, it can accuse for evil, and excuse for good, and inable a man to do things contained in the Law; (and its said the doers of the Law shall be justified) and thou sayest, it can recover, and restore a man that is fallen from God, (as Nebuchadnezzar was) and to praise and bless God for his Righteous Judgements.

Thirdly, What the Light is not, which thou sayest, *It is not the light of life, neither is that to be applyed to it, which is applyed to Christ the Son of God*: And yet thou calls it the light of the Living, and them happy that follow it, &c. and saith that Christ is the true Light (not only of Saints but) of the World.

Fourthly, What the light cannot do, and that is, *it cannot save*, (as thou sayest) and yet such is thy confusion, that thou not only givest an instance in particular; in that it saved and restored Nebuchadnezzar, but also in general as the Gentiles that obeyed it, and all others who knew the worth of it, and believed in it.

After this thou sayest, *Had yee been taught of God, you might have discerned easily from what follows immediately after Christs Testimony, touching the true Light, &c. (viz.) he was in the World, and the World knew him not; nay, not the Jewes that were in covenant with him, neither of them would receive him, none received him, but those only who were born of God, who believed in his name, &c. these were made partakers of that life which is the light of men, which is eternal.*

Ans^r. Let the wise Judge if this be sound arguing, that because the world and unbelieving Jewes believed not in the Light, therefore the Light was not able to save them; which Argument is as strong against the sufficiency of Christ himself, as against his light, for he himself was in the world, and came to his own (the Jewes) but they received him not, or believed not on him; and therefore by thy Argument Christ himself was not able to save them; for we never said that Christ saved any, but those that followed him, and do not they follow him, who believe in him, and such have the light of life, (as its written *John 8. 12.*) and thus mayest thou see what confusion thou runest into by striving against the true Light, by which only man comes truly to believe in the life, from whence it comes; hence was it said, *In him*
was

was life, and the life was the light (not only of Saints, but) of men, as may be seen, by comparing the 4. 7. 9. verses of *John* 11. with *John* 8. 12.

His Question. *Whether all men, and murderers, and the seed of Cain, have this eternal life abiding in them? and how then they can be said to be dead in Trespases and sins, &c.*

Answer. Thou hast already spoken more in the affirmative, than I dare do, by what thou hast already affirmed to be in the Devils, and Damned in Hell; yet they that are spiritual, that can understand what I say, sure may find by experience, that when the wrathful, murdering nature is up in themselves, then the true light is darkned, and is not said to abide in them at that time; and in this sence it is said, he that abideth in Christ, sinneth not (*viz.*) in his life, light, and power; for he that committeth sin is of the Devil; *viz.* all sin springs from his seed and suggestions; and therefore he that loveth not his brother, abideth in death; and he that hateth his brother is a murderer, 1 *John*. 14. 15. And this by experience the Saints knew, that no murderer hath eternal life abiding in him; and yet thou wilt say, that this hatred, sometime a Saint may fall into, and a David may be guilty of murder; and yet thou thy self believes eternal life was not wholly taken from him; and men may be said to be dead in trespases and sins, even while they have something in them, reproving of them; and God may speak twice, and thrice, though they regard it not; so they are said to be dead in trespases and sins, while sin reigneth over them, figured by *Saul*, who, when the Good Spirit was upon him, brought forth Goodness, but when the evil spirit was upon him, he brought forth evil: And in this sence the unprofitable servant was said both to have, and not to have the Talent; as it is written, *Mark* 4. 25. *And he that hath not, from him shall be taken even that which he hath.*

Pag. 45. Thou speakest of the Quakers, and others, not being distressed aright for Christ, &c. the want of which, causeth them to trample under foot, and to count the Blood (wherewith they were sanctified) an unholy, and common thing.

Answer. Examine thy self, whether thou believest that any who are sanctified with the Blood of the Covenant, (as thou speakest) which thou calls the Blood of the Son of God, can miscarry to their everlasting Destruction, if not, thou dost but delude the Reader; and see whether thou hast lain under Distress, and Judgment, all the appointed time of the Father; or whether thou hast escaped, and so
the

the deadly wound is healed again, but not by the blood of Jesus, applied by the hand of the Spirit, but by an application of thy own, from the working of the Judgment, and opinion in the self-will, from the letter of the Scripture, or Doctrines and Traditions of men; Consider these things, for they deeply concern thy condition, and those that follow thee, and are spoken from true experience, and tender love to your souls.

Page 46. Thou speakest, how thou forgivest all Revilings and Bitterness, &c. but if thou didst so in reality, how is it possible thy book could be filled with so much bitterness? neither canst thou justly charge us with Reviling the Good Spirit of God; but we dare not call Good, evil, nor evil Good; neither withhold our Testimony against the form without the power, knowing your conditions, as having been in the like our selves (some of us) and yet we have love in our hearts to the least Good in you, and if any thing proceed from any of us, at any time to the contrary, we judge it, both in our selves and others; for we know, it is easie to kill, but hard to cure; and a Good Condition, which is easily lost, is hard to be recovered; and therefore, all had need to watch in the light of Jesus; which I desire we may all be found in.

Thou concludes thy Book with *Julian the Apostate*, presenting him as an example to us, &c.

Answer. This rather shews thy malice, than that spirit of forgiveness (which thou hadst newly spoken of before) and thou knowest (in thy conscience) *we own, and believe in Jesus of Nazareth, that witnessed a good confession before Pontius Pilate.* And those that walk not in his steps, as he hath left them an example, but betray him, like *Judas*, and make merchandize of him, to serve their ends, and interests; these are they that are like *Julian* in the Apostacy, that make a mock at sin, and makes use of Christ as a cloak to cover it.

And whereas thou sayest, *thou hast perused a paper, called Truths Principles; made up of good words and fair speeches, to deceive the hearts of the simple, &c.*

Answer. This is false, and a slander (like the rest of thy Book) for (the Lord is my witness) it was never made to deceive, but to instruct in the way of Righteousness, and in Gods fear, and obedience to his will, did the Author write it; and therefore, for this false accusation, shalt thou be judged of the Lord. Besides, if thou hadst first consulted it, before thou hadst judged it, it had been more for thy cre-

crédit. And; as to *Naylor*, I have spoken largely to that before. And for thy hard speeches concerning the Author of that book, he passeth them by, leaving Judgement unto the Lord. And for the errors, which thou sayest he vindicates, that remain on thy part to prove; and untill that be done, the Godly wise have both cause to believe the Doctrines therein contained, are true; and also the Quakers do walk closer with the Lord in point of conversation, and faithfulness unto what God hath revealed unto them, than other professors do; as in this suffering day is manifest, by the multitudes of them who makes shipwreck of faith and a good conscience, many of them having not so much Religion, as *Nicodemus* had, for he came by night; but many of these not at all; having (according to the Proverb) turned *with the Dog to the Vomit, and with the Sow to the wallowing in the mire;* which makes the Rod fall the heavier, and lye the longer upon the backs of the faithful.

Thus (being weary of this work, not at all delighting to wade in troubled waters) I shall commend what is here written to be weighed in the ballance of the Sanctuary, and examined in the true light of Jesus (according to the Scriptures of truth;) and when thou writest again, forbear thy Revilings, and do it with meekness, and fear, and thou mayest receive an answer from the edifying Spirit, in which all things ought to be done, by those that profess the pure, and holy name of the Lord Jesus; And so I shall conclude, concerning thy large book of 48 pages, and also concerning the paper called *Truths Principles*, and the Author thereof, with what is written *Psalm 58.*
*1, 2. Do ye indeed speak righteousness, O Congregation? Do ye judge up-
 rightly, O ye sons of men? yea, in heart ye work wickedness, &c.*

This 1st. of the
 8th Month 1664.

JOHN CROOK.

THE END.